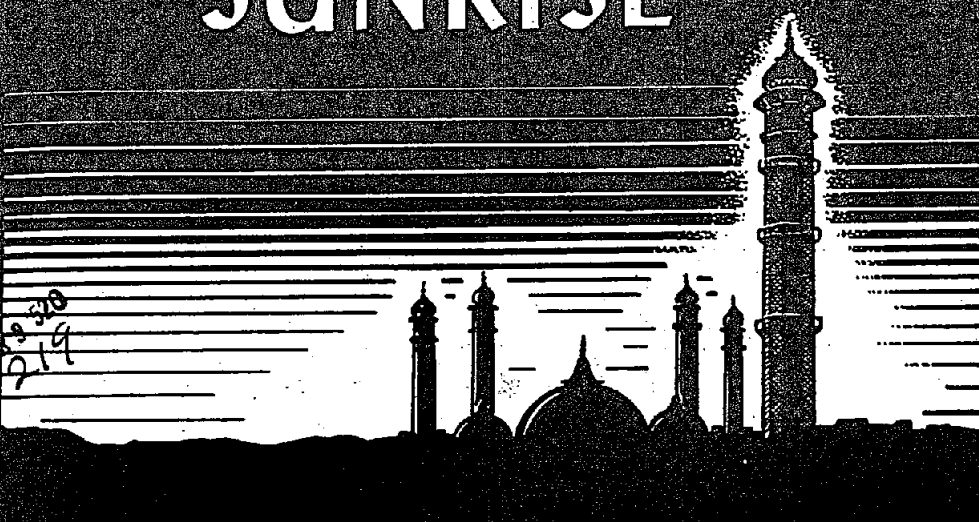


THE MUSLIM SUNRISE



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

INDIA

Qadian, E. Punjab.

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazi Mosque,
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 613 Locust St.,
St. Louis 1, Mo.
4. 115 W. 116th St., Suite 2,
New York 26, N.Y.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18

SCOTLAND

36 Mansion House Road
Glasgow S.I.

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Josef Israel Laan 48
Hague

NIGERIA

P.O. Box 418, Lagos

GOLD COAST

P.O. Box 39, Salt Pond

SIERRA LEONE

P.O. Box 11, Bo

KENYA COLONY

P.O. Box 554, Nairobi

ETHIOPIA

Dr. Nazir Ahmad,
Debra Berhan Hospital
Adis Ababa

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

LEBANON

170 Damascus Road, Beirut

INDONESIA

Petodjok Udik VII/10
Djakarta

JAVA

Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja

BALI ISLANDS

Abdul Hayee,
Bandjar Djawa

CEYLON

28 Mosque Road
Negombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan St. Singapore

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

A Passage From The Holy Quran

In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed signs for men of understanding;

Those who remember Allah standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth. "Our Lord, Thou hast not created this in vain; Nay, Holy art Thou; save us, then, from the punishment of the Fire.

"Our Lord, whomsoever Thou causest to enter Fire, him Thou hast surely disgraced. And the wrongdoers shall have no helpers.

"Our Lord, we have heard a Crier calling unto faith, 'Believe ye in your Lord', and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils and in death number us with the righteous.

"Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise."

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَبْصَارِ ۝

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

رَبَّنَا إِنَّا أَسْمَعْنَا مَنَادًا يَنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ۝

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ۝

THE SECOND ADVENT OF JESUS AND THE NEW TESTAMENT (II)

by

Bashir Ahmad Orchard

Ahmadiyya Muslim Missionary, Scotland

Perhaps the first question that arises in the mind of the reader is why has the Promised Messiah appeared among the Muslims and not among the Christians? This question arises due to an imperfect understanding of the religion of Islam. Islam is not a religion that classes itself as being distinct and separate from all other religions. It does not teach that all other religions are founded on falsehood, and that Islam is a religion which is not to be associated, or identified in any way with them. On the contrary, Islam acknowledges the holy founders of all revealed religions and explains that all these religions which preceded Islam were meant for particular tribes and nations and advanced teachings suitable for the needs and times of the respective people for whom they were intended. God says in the Holy Quran, the revealed scripture of Islam,

"And every people hath had its apostle." (10:48.)

A Muslim, therefore, believes in Jesus and in the divine mission for which he was appointed. Jesus was a true prophet of God and it is incumbent upon every Muslim to believe in him, otherwise such a person cannot claim to be a Muslim. The Quran explains that Jesus was not a universal teacher but that his mission was confined to the Israelites only. The New Testament also supports this view. Jesus says,

"I am not sent but unto the lost sheep of the House of Israel. . . . It is not meet to take the Children's bread and to cast it to dogs." (*Matthew 15:24-26.*)

Islam recognizes the divine mission of Jesus and does not deny that he prophesied a second manifestation of himself in a period to come. Muslims, like the Christians, also believe in the second advent of Jesus.

Now why has the Promised Messiah appeared from among the Muslims? The reason is because Islam is a true religion, being revealed by God through the Holy Prophet Muhammad (may peace be on him) in accordance with the prophecies of previous prophets. Until the seventh century A.D. God had, as already mentioned, sent prophets to different nations with teachings suitable for the people of those respective times. The distinguishing feature of the Holy Prophet of Islam is that he was a universal prophet with a universal message whereas the missions of the earlier prophets were confined to particular tribes and nations. The teachings of all these prophets were abrogated by those of the Quran on the coming of Islam and from that time onward Islam became the religion that God has chosen for all His people so that with the progress and advancement in national communications, the word might become welded into one brotherhood. God says in the Holy Quran,

"This day have I perfected for you your religion, and completed My favors on you and chosen for you Islam as a religion." (5:4)

It can be said that all other religions have become absorbed into Islam and, as it has been explained, Islam is the completion of God's revelation for mankind. Islam does not deny the truth of Christianity but claims to be the completion of Christianity though it certainly does not accept the Christian beliefs of to-day as representing the original pure faith taught by Christ. It was, therefore, necessary for the Promised Messiah to appear among the Muslims to reestablish the truth of Islam and to point out the misconceived and false beliefs that have crept into all religions.

Perhaps another question has already risen in the mind of the reader. What are those prophecies referring to the advent of the Holy Prophet of Islam? There are several prophecies to be found both in the Old and New Testament which foretell his advent but as an explanation of them will require much space and is really a subject of its own, it is proposed to only select one from each of the two Testaments as it is a matter that throws much light on the truth of Islam.

In Deuteronomy 33:2, we read,

"And he said, The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran and he came with ten thousands of saints."

Here is a prophecy of Moses indicating three manifestations of God's glory. The first was the manifestation of God to Moses on Mount Sinai. The second was to take place in Seir which is a part of Palestine. This was fulfilled in the advent of Jesus. The third manifestation was to shine forth from Mount Paran. Now Paran is the name given to the hills which lie between Mecca and Medina and history bears record that when the Holy Prophet Muhammad (may peace be on him) returned from Medina to Mecca from which town he had previously been forced to flee on account of the persecution by the people, he was accompanied by ten thousand followers. The latter part of the prophecy has been clearly fulfilled in the person of the Holy Prophet of Islam and is a prophecy that all earnest seekers after truth should not forget.

Likewise the New Testament also teaches that the Glory of God would be manifested through a nation other than the Israelites. Addressing the Jews, Jesus says,

"Therefore I say unto you the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (*Matthew 21:47.*)

This prophecy has been remarkably fulfilled for since that time prophethood has been closed to the Israelites and transferred to their brethren, the Ishmaelites. The Arabs are *descendants* of Ishmael and it was from among them that God raised the Holy Prophet Muhammad (may peace be on him) and used him as a divine instrument for the revelation of the one and only universal religion—Islam. Truly God removed His blessings from the Israelites and has ever since manifested His Glory through the Ishmaelites. Christians sometimes argue that by "another nation" Jesus was referring to the Gentiles. This could not be his meaning because the Gentiles were not a nation. There are other prophecies also in the Bible which have been preserved and clearly pertain to the advent of the Holy Prophet of Islam.

Though these prophecies strengthen the faith of a Muslim with regard to the truth of Islam and certainly are a great sign, they do not, however, serve sufficiently to establish absolute certainty of faith in the heart of a believer. They are certainly stepping stones which can grant a believer a certain degree of certainty of faith. The next question to be discussed and which no doubt is the real key question, is

what is the conclusive evidence that Islam is the one and only true religion and that the Promised Messiah is truly what he claimed to be?

Manifestation of Islam's Truth

The means by which the claims of Islam may be recognized as true are the various ways by which God manifests His attributes through the true believers in Islam. God manifested His divine attribute through the Holy Prophet of Islam and also through other pious Muslims throughout the centuries. In this age God has once again manifested His attributes through the Promised Messiah, proving beyond all question of doubt that Islam is a living religion and that the Holy Founder of the Ahmadiyya Movement is the Promised Messiah for whom the Christians are vainly awaiting to appear from heaven. Some of the sayings of the Promised Messiah have already been quoted and it is now intended to illustrate the manner in which God declared His truth through the manifestation of His divine attributes in the life of His appointed messenger.

One of the attributes of God is Holiness. This attribute was so clearly manifested in the life of the Promised Messiah that people marvelled at the extraordinary degree of piety and righteousness he possessed. Even people of other faiths who had the privilege of enjoying his close acquaintance could find no blemish in his character. Is it conceivable that one possessing such a high degree of purity and righteousness could possibly be the mouthpiece of deceit and fraud. Such an idea is irreconcilable. According to the testimony of the Gospels we find Jesus, advancing as a sign of his truth, the spotless purity of his life. Addressing the Jews he said,

"Which of you convinceth me of sin?" (*John 8:46*)

That is to say he challenged them as to why they continue to persist to disbelieve in him when no fault could be proved against him. Similarly, the Promised Messiah advanced the argument in support of his truth and challenged his opponents in these words,

"I have spent forty years of my life among you, and you have seen that I am not given to lies and imposture and that God has guarded me against all evil. How is it possible, then, that a man who has for forty years avoided all manner of falsehood, trickery, fraud and dishonesty, and has never told a lie concerning the affairs of men, should

suddenly embark on a course of imposture contrary to his previous habits and customs?

In another challenge he has said,

"Which of you can find fault with anything in my life? God has out of His special grace, throughout guarded me against evil."

The life of the Promised Messiah was a clear manifestation of the attribute of Holiness. Will not the reader be ready to study more closely the life and claim of this wonderful exemplar of truth and piety?

Prophecy about Dr. Dowie

Another divine attribute which God manifested in the Promised Messiah as a guiding light for all mankind to see, was His attribute of Mastership. An American, Dr. John Alexander Dowie, claimed that in his person was fulfilled the coming of the forerunner preceding the second advent of Jesus. He founded a city and named it Zion City and claimed that his movement was based on divine dispensation. He succeeded in gaining a large number of followers and claimed that Islam was a false religion and would be destroyed. Knowledge of Dr. Dowie's boastings came to the ears of the Promised Messiah who wrote to him challenging him in his claims. The Promised Messiah said let God judge which of the two of us is the rightful and claimant. He told Dr. Dowie that let them both pray that, whoever was the imposter might be destroyed in the lifetime of the other. In an open letter to Dr. Dowie he wrote,

"I am about seventy years of age while Dowie is about fifty-five and therefore as compared with me he is still a young man. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hands of Him who is the Lord of Heaven and earth and Judge over all judges, and He will decide it in favor of the true claimant."

The Promised Messiah went on to say that even if Dr. Dowie did not accept the challenge then still death would overcome him within the appointed time. He wrote,

"Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion for he must

bear the consequences either of the acceptance of the challenge or its refusal."

The challenge was published in many of the American newspapers and after a considerable period of time Dr. Dowie, on account of critical pressure from the public, referred to the challenge of the Promised Messiah in his own newspaper. He wrote,

"There is a Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir (the tomb of Jesus Christ has been discovered in Srinager, Kashmir), and people ask me why I do not answer him. Do you imagine that I shall reply to such gnats and flies? If I were to put my foot on them I would crush out their lives. I give them a chance to fly away and live."

Almighty God did not withhold His judgment. In accordance with the knowledge He vouchsafed to the Promised Messiah, punishment and death descended upon the imposter. His own people turned against him, including his wife and son. He was reduced to a miserable condition and his plight was worsened by an attack of paralysis which disabled his feet with which he had vainly boasted he would crush the Promised Messiah. Soon afterwards death overtook him and a mighty sign illustrating the truth of the Promised Messiah was manifested to mankind at large. Commenting on Dr. Dowie's death, the *Boston Herald* remarked,

"Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion city torn and frayed by internal dissensions. Mirza (the Promised Messiah) came forward frankly and states that he has won his challenge."

Here we have seen a wonderful prophecy of the Promised Messiah fulfilled. Does this not prove that God Almighty desires to establish the truth of the Promised Messiah with heavenly signs so that he may stand out as a spiritual beacon for all seekers after truth? The challenge of the Promised Messiah was extended to a particular Christian organization but he has also extended a challenge of a similar nature to Christians at large whereby it may be seen whether Islam or Christianity is the true living religion. It is admitted that a tree is known by its fruits and this test for distinguishing truth from falsehood was taught by Jesus. When he warned his disciples against being led

astray by deceivers and false prophets, he gave a criterion whereby they could judge the claims of such people. *St. Matthew* records Jesus to have said,

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (7:15-20.)

Test Through Prayer

The Promised Messiah drew the attention of the Christians to the teaching of Jesus with respect to prayer. On several occasions Jesus stressed the importance of prayer to his followers and also promised them that God would answer their supplication.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." (*Matthew* 21:22.)

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven." (*Matthew* 18:19.)

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you." (*Matthew* 17:20)

Jesus taught that the fruit of faith is answer to prayer. The Promised Messiah, therefore, challenged the Christians that if Christianity is indeed the true religion and that he is an imposter then let them seek God's decision in this matter by means of prayer. Let the Christians and he and his followers pray for the achievement of some similar difficult object and let the world bear witness to whose prayers God answers. Though the Promised Messiah passed some forty years ago, the challenge is still open because the blessings of God continue to remain with his followers proving that Islam is a living faith. When the former Prince of Wales (the Duke of Windsor) visited India in 1920, a book was written and presented to him by the present head of the Ahmadiyya Movement. Towards the close of the book, he wrote,

"We believe the blessings of Islam continue in all ages, and we can confidently assert that even now if the Christian world is prepared to try Islam and Christianity, God will cause the good tree to bring forth good fruit, and He shall not give His beloved son a serpent for fish or a stone for bread, but shall open for him and shall accept his prayers."

"Addressing the Prince, the Head of the Movement said, "If in spite of the signs and truths related above you consider that in order to judge God's relation to, and love for, a man a fresh sign is needed, we request Your Royal Highness to use your influence to induce the Christian divines to pray for the achievement of a specific difficult object, in order to manifest the truth of their religion; and the Ahmadies (followers of the Promised Messiah) will also pray for the achievement of a corresponding object; for instance, let us take a certain number of sick persons whose life has been despaired of, and divide them among the Christian divines and the Ahmadies by lot, and let the Christian divines pray for the recovery of those allotted to them and we shall pray for those allotted to us and let the world see whose prayer is heard and on whom the doors of heaven are shut.

"If, however, Christian divines do not come forward (and they certainly shall not for they perceive in their hearts that God has removed His blessings from them) then conclude, O Wise Prince, that God has forsaken Christianity and has confined His blessings to Islam."

The writer of the above lines, Hazrat Mirza Bashiruddin Mahmud Ahmad, son of the Promised Messiah, and present Head of the Ahmadiyya Movement, is himself a living sign of the truth of the Promised Messiah. Long before his birth God informed the Promised Messiah that a handsome and intellectual son would be born to him who would occupy a very eminent position in the world. It was also stipulated that this son would be born within a period of nine years. On the receipt of this revelation he published it for the general information and knowledge of the public. Within a few years he was vouchsafed a son but some time later the child died. This led to the raising of an objection from some of his opponents who declared that his prophecy had proved false. The Promised Messiah then reminded these people that the stipulated period was nine years and therefore it was wrong to suppose that the

son who had died should be regarded as the promised son. The Promised Messiah again confirmed his prophecy that the expected son would be born accordingly. No man can alter the decree of God and sure enough an illustrious and intellectual son was given him according to God's promise. To-day this son of the Promised Messiah is the Head of the world-wide Ahmadiyya Movement and is a man of unparalleled learning and wisdom. This is but another of countless signs illustrating the divine succour bestowed upon the Promised Messiah so that all seekers after truth might understand to their satisfaction the truth of his divine mission.

Not only has the fulfilment of the Promised Messiah's prophecy manifested the light of God in his son, Hazrat Mahmud Ahmad, but also God has continued to reflect His divine attributes in this blessed person. God speaks to him and reveals to him things of the future which are beyond the ingenuity of the human mind to conceive. In 1943 a leaflet was widely circulated in London by the London Mosque in which the attention of the public was drawn to some remarkable visions seen by the Head of the Ahmadiyya Movement. A portion of the leaflet is herewith quoted.

"In August 1939 before the war broke out he saw, in a vision, that he was sitting in a chair facing the East. The confidential correspondence of the British Government addressed to the French Government, was being placed before him. The letters came before him one after the other. A letter then came before him in which the British Government wrote to the French Government that their country was in great danger, that Germany was contemplating invasion, and was near to subjugating her. The British Government therefore urged the French Government to effect a union with her. When he read this letter he became very anxious, and being on the point of waking, he, all of a sudden, heard a voice saying:

This was a matter of six months ago.

"The facts shown in this vision were unimaginable. None could ever think that Britain would become so helpless that she would ask the French Government for an unprecedented union. When the time of the fulfilment drew near, God showed him, three days before it happened, King Leopold's unconditional surrender and abdica-

tion by default, in a figure of an abdicated King. His capitulation was a major cause of the Dunkirk disaster. Britain then became so weak that to keep France on her side she urged the French Government, who was on the verge of collapse, for a union. In terms of the union she went so far as to suggest that the two nations no longer be two, but one Franco-British Union. Thus was literally fulfilled in June 1940 what was shown in the vision of 1939. He then interpreted what the voice said, that six months after the date of proposed unity the circumstances would become more favorable to Britain and that the misfortune would abate."

We all know how accordingly Britain's position became stronger and more favorable and after six months she was well on the road to recovery. Do not these signs show that the God of Islam is a living God?

(Concluded)

A PRAYER FOR THE UNITED NATIONS

O God! Guide us unto the right path, the path of those chosen ones of different nations who attained Thy pleasure! Make our resolve pure! Set right our intentions! Divest our thoughts of all evil and purge our deeds of all weakness! Enable us to sacrifice all our desires and wishes for the sake of Truth! Grant us to establish true peace in the world just as Thine chosen ones did! Preserve us from all actions which incur Thy wrath! Save us from forgetting in the excitement of action all obligations which devolve on us from Thee, and from losing the path which leads to Thee! Amen. (Hazrat Khalifatul Masih II, *Head of the Ahmadiyya Movement in Islam.*)

Anas reports:

The Messenger of God said to me, "Son, if you are able, keep your heart from morning till night and from night till morning, free from malice towards anyone;" then he said, "Oh! my son, this is one of my laws, and he who loves my laws verily loves me."

The Holy Prophet

* * * * *

ISLAM AND WORLD AFFAIRS (II)

by

Sir Muhammad Zafrullah Khan
Foreign Minister of Pakistan

(It was observed in the previous installment that older scriptures have not been preserved in the form in which the guidance was conveyed by the prophet to the people. The fact that it has not endured leads to the inevitable conclusion that, in God's purpose, it was not meant to endure. The question arises, therefore, that if actual guidance that was conveyed through those prophets to mankind was supposed to be the true guidance through the ages, then where is it? This installment begins with the answer to this question. Ed.)

Then the time drew near when, in the divine knowledge, the mankind was about to divide into different branches of the human family, and sections of it would attain a stage in intellectual evolution which would enable them to appreciate adequately the whole truth to which Jesus had referred. As Jesus had told that stage was about to be reached when mankind would be brought closer together as branches of the same family, and the intellect of mankind would then be able to bear the whole truth, the perfect revelation.

Characteristics of a Perfect Revelation

Let us ponder for a moment, by the exercise of our reason, as to what would be or should be the characteristics of a perfect revelation. To begin with, it should be universal in its application. If mankind was going to be one family, instead of being a tribal relationship or a national relationship or a communal relationship, it would have to be a revelation for the whole of mankind. Now, one aspect of our religious approach which vitiates true research in the field of religion is that followers of different religions make claims on behalf of their religion, out of their own minds, without those claims being supported by the scriptures on which they are founded. It is claimed, for instance, by the advocates of Christianity that it is a universal religion. It is meant that Christianity is for the whole of mankind. But where is the basis of that in the scriptures?

It is true that at one or two places it is reported that Jesus used the words,

"Go ye therefore, and teach all nations." (*St. Matthew* 28:19).

But it is obvious in its context that all nations here meant all nations of the Israelites. There is this limitation, an overall restriction, explained by Jesus himself when he said:

"I am not sent but unto the lost sheep of the house of Israel."
(*St Matthew* 15:24)

It is clear therefore, that perfect revelation itself must claim that it is universal. This claim must come from the revelation itself.

The Quran clearly puts forward that claim. It says:

"Say, O mankind! truly I am a messenger to you all from Allah."
(*Al-A'raf* :159)

And there are many other places in the Quran where the same claim is made.

The next characteristic is that it must be adequate to all needs. If it is to be perfect, it must have guidance for mankind in all aspects—individual, communal, national and international.

Another characteristic must be that there should be a guarantee that it would be preserved intact and uncorrupted for all times. If this is not to be, if mankind were to lose the perfect revelation, there would then be need for another revelation. Inasmuch as the revelation is to come from the All Knowing and the Almighty God, then He would desire that it should be preserved.

That guarantee is contained in the Quran again in the following verse:

"We are revealing this guidance to you and we charge ourselves with safeguarding its purpose." (*Al Hijar*:10)

That was a claim made in the Quran which was revealed more than thirteen hundred years ago. As a matter of history, we know that that guarantee has been made good and is being made good. The most hostile critics of Islam and of the Prophet of Islam will admit it. They, of course, do not admit that the Quran was revealed by God to Muhammad, but they do admit that the Quran, down to the last point, is exactly the same as the text which the Holy Prophet of Islam gave out to the people as the revelation received by him. Therefore, not

only was that guarantee contained in the Quran but it has been made good.

On the other hand, we find Jesus telling a parable to the Jews. It is the parable of the garden that is committed to the people who would not bring the fruit thereof in season after eating of it. They would kill or maltreat anybody who was sent by the owner of the garden to collect the tribute thereof. Jesus said that on account of this wicked deed:

"The kingdom of God shall be taken from you,
and given to a nation bringing forth the fruits thereof."

(*St. Matthew 21:43*)

What did this parable mean? What was the garden? The garden was the revelation, because otherwise why should the Jews have said that "it cannot be"? It must be. But He was saying to them, "I am your last chance of making your peace with God. If you do not, then the revelations will come to an end. This garden of prophets will be entrusted to some other nation, to some other people who will bring forth the fruits thereof. And they said, "This cannot be," meaning that prophethood cannot be taken out of Israel.

Above all, and this again is absolutely essential, if the revelation is to be perfect, if it is to be universal, if it is to be adequate to all needs, known and unknown, and if it is to endure for all time through the history of man, that it must be contained in the very words of God. It is not enough that the prophet should apprehend and understand clearly what is needed by his people in that stage of the revelation and convey it to them in his own words. If it is to be universal, if it is to be perfect, it must be contained in the words of God. Human expression and human language, through faulty construction, faulty composition, is liable to different constructions and confusing constructions. Normally, when an intelligent man has put anything together, he wants to convey one particular meaning to his readers. Now, in that sense, no composition, no book, no piece of literature, no scientific work is a living work. I am using the word "living" in a particular sense. It only conveys that which it is intended to convey on its first careful reading.

But the word of God, like the universe which He has created, would be a living thing capable of yielding guidance at all times. And

if there were to be a universal and perfect guidance and revelation it must perforce be contained in the word of God; and of that again mankind had been warned in time. Inasmuch as that characteristic could not be achieved by the language of man, though that man be a prophet, the prophet's meaning would be limited in what he was saying. Therefore, the perfect revelation must be contained in the very word of God.

A Prophecy in the Bible

As I have said, the divine purpose all the time was to foreshadow what was to come. In *Deuteronomy*, Chapter XVIII, Verses 18 and 19, God says to Moses:

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Now, here is a prophecy made through Moses by God. There are certain characteristics of that prophet who became known in religious scriptures as "that prophet". For instance, even the Jews asked John the Baptist, "Art thou that prophet", and he answered, "No." (*St. John* 1:21)

What are going to be his characteristics from which he would be recognized? First he would be from among the brethren of Israel, not from among Israel itself, and yet from among the descendants of Abraham, because they are known to be the brethren of Israel. We know that the Holy Prophet of Islam was descended from Ishmael and, therefore, also from Abraham, and was thus from among the brethren of Israel.

Then it goes on to say, "like unto thee"; that is to say, he would be a law-bearing prophet like Moses. As you know, Moses was followed in his wake by a large number of prophets, but these were not law-bearing. They were not like unto Moses. This is said in *Deuteronomy*, (34:10), where it reads, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." That prophet will be like unto Moses in the sense that he will be a law-bearing prophet.

However, his law will be distinct from the law that was borne by Moses; that is to say, he understood and apprehended what God commanded. He conveyed it in his own language to his people. This prophet would be like unto Moses in the sense that he would be law-bearing, but he would be different from Moses in respect of the statement which immediately follows: "And he shall speak unto them all that I shall command him" and that, "I will put my words in his mouth." There is the principal characteristic—"my words in his mouth." It is a literal verbal relationship: "And he shall speak unto them all that I shall command him." That is to say, even to the people, the divine guidance shall be conveyed in the literal revelation received by the prophet. "And it shall come to pass that whoever will not harken unto my words which he shall speak in my name, I will require it of him."

Now, it is established that there will be verbal revelation and that verbal revelation will be conveyed to the people in its original form as received from God. Further, it shall be spoken to the people in the name of God. It may be noted that every chapter in the Quran begins with the words "In the name of God," it is conveyed to the people. This means that it is literal revelation. It is conveyed to the people in that literal form, and every chapter opens with "In the name of God," in order to bring about the consciousness to the minds that if they do not accept it, "it shall be required of them."

Now, all these characteristics were fully complied within the Holy Quran. Not only that, Jesus himself, when he spoke of the Comforter, said, "Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." (*St. John 16:7*)

What does that mean? Literally, it means merely that if Jesus departs from his people, the Comforter will come. But that cannot possibly be the meaning of it. Why could not Jesus have said to the people what the Comforter was to say? What he means by "I go away" is that his dispensation will come to an end, the stage for which his teaching will endure must be concluded before the perfect revelation will come. Before it is concluded, it will not come and when it is concluded, it will come. Then later on he says:

"Howbeit when he, the Spirit of Truth is come, he will

guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (*St. John* 16:13)

That was a reference again to *Deuteronomy*. Chapter XVIII. It means that these are the characteristics of the Prophet who shall be the bearer of the perfect and universal revelation.

As I have said, the chief characteristic of a revelation which is to come through a prophet, as compared with the most beneficent word of man, is untold and unlimited beneficence, and is a perennial source of guidance. It is like a running fountain. It yields fresh strength; it yields fresh revival of spirit all the time. It is not like man's word. It has to be distinguished from merely man's word.

God being Providence not only provides in advance, He notifies in advance so that the people may be prepared. God's object is that the people should be rightfully guided. God's object is not that they should reject or confuse His guidance. He leaves it to the people because for the proper evolution of mankind, it is absolutely necessary that it should be left to men to accept or reject. Again, as the Quran says;

"There is no compulsion in the matter of faith. Guidance has been made manifest." (2:257). Then let him who wills believe it, and he who wills not, let him disbelieve." (18:29)

That must be there. Otherwise, there can be no progress.

God makes provision, too, that mankind should be preinduced toward belief and faith.

God's Universe and God's Word

This universe of ours created millions of years ago. In seeking knowledge about it, immense progress has been made through the course of time. We go on evolving fresh truths, discovering new doctrines, formulas and inventions. Similar is the God's word. It contains in itself all the guidance that is needed. As the pattern of human life goes on changing, then by applying, presenting it to and casting upon it the light of God's word, you can draw all the guidance that is necessary. One of the verses of the Holy Quran says that God's word is so charged with limitless beneficence that if all the oceans were turned into ink and all the trees were turned into pens, and if you

began to describe all the beneficence that is contained in God's word, these materials will finish before that beneficence is fully explained, even if the former were reinforced again. In other words, like God's universe, God's word is always limitless in its beneficence.

God's word is living. It is dynamic and it goes on providing spiritual sustenance and furnishing spiritual guidance for all mankind through the ages.

This perfect and universal revelation was conveyed to man through Muhammad as, the Prophet of Islam, and is contained in the Holy Quran. Now, whereas the oldest scriptures are only available in most cases at second hand, and which in all cases have been subject to mutilation and interpolation, the Quran has been preserved intact down to the last point. There was a divine guarantee that that would be so. It was then said, "This shall be preserved intact," and, "I charge myself with safeguarding it."

Preservation of the Quran's Text

How is it, then, that the scriptures of people, of communities who, so far as the physical means of preservation of a text are concerned, were in a much better position all through history than the Muslims, have not been able to do so? Yet the Quran, which was revealed to a man, himself illiterate, in a country where, at that time, no more than a handful of people were literate, has been preserved intact. These conditions existed so that people should not be able to say that the Quran was revealed to a great literary person who took the precaution of putting it down in the form of a book and having millions and millions of copies printed so that it should be properly preserved.

Here is divine intervention. There was absolutely no physical means of preservation of the text. Yet, today, the text is perfect, accurate, uncorrupted, intact, and will continue to be so.

It has been a trite saying, but it is worth attention, that if today, as the result of some cataclysm, all literature and every scrap of paper were to suffer physical destruction, the Quran would yet be preserved because it is preserved in the memories and hearts of hundreds of thousands of people in many countries. It is committed to memory by hundreds of thousands of people in Muslim communities from

beginning to end without a single mistake and in completely accurate form so that it could be written up tomorrow if needed. However, that is only one aspect.

It is a divine act that that which was intended by God to endure has endured, and that which was not intended to endure because it had served its purpose has been preserved in a mutilated form and, in any case, more as an archeological sort of preservation rather than as a preservation of a living guidance. It was meant for particular stages, and those stages are passed.

The Contents of the Quran

What does the Quran contain? It contains all the fundamental and basic truths revealed in the earlier scriptures. That is its relationship with the earlier ones. It does not say that that which has gone before is false. It starts by testifying that that which has gone before was true in its perspective. As a matter of fact, it proceeds on the assumption that God made provision for spiritual guidance of mankind in all ages. He made provision through all the centuries. It goes so far as to say that in every people God has made provision for revelation and for the guidance of man. God's beneficence, God's providence is unlimited, and Quran bases itself on that. (*The Holy Quran* 35:25)

It accepts and teaches us to accept the truth of all the prophets that have been before. It is unique in that respect. There is no other religion that has taught the truth and the righteousness of all the prophets that have gone before. It does not matter where they may have appeared — the prophets of Israel, the prophets of other Semitic countries, the prophets of China and the prophets of India. Some are named in the Quran, and we are told that countless ones have not been named. So that if today somebody comes forward and says that his historical research shows that there was prophet among such and such as community, we say to him, that the Quran reinforces that; it is based on that and promulgates this principle.

God says in the Quran that there are two ways by which spiritual guidance or revelation may be overlooked. People might forget it. Fundamental principles may be forgotten or neglected, or they may have served their purpose. Well, when the first happens, we revive it.

When the second happens, we reveal the next stage, so that the system of man's guidance from the spiritual side continues; so that mankind should not, at any time, fall into error if they will but take the trouble of finding out what God's will is.

Thus, therefore, Islam is the culmination of the spiritual evolutionary process. In one sense, it was not a new religion. New religions had been established in various parts of the world already. In other sense, it was new because it carried the teachings further to the state of universality and perfection.

It may be said, "But what provision has been made in Islam, if the basic guidance contained in the Quran should be forgotten or overlooked or become obscure, that it should be laid bare from age to age and epoch to epoch?"

That provision also has been made in Islam, and that provision again distinguishes Islam with regard to all other religions in this sense — that their dispensation, their epoch, the time when their teachings were to be in operation has come to an end. Have you ever reflected why it is that there has been no prophet among Israel after the very last prophet mentioned in the Gospel; that there has been no prophet among the Christians for centuries; that there has been no prophet for centuries among the Chinese or the Hindus? Why is it so? It is because there would be no purpose to a prophet among Israel if the stage of guidance contained in the Old Testament was concluded. Prophets came after Moses to expound the Torah. If their dispensation has come to an end, the sending of a prophet, which is a divine act, is no longer necessary and none has appeared.

The Quran teaches us that the word of God as contained in the Quran is the last revealed code of laws; that the Holy Prophet of Islam is the last law-bearing prophet. No other prophet would possess that characteristic because no other need possess it. Once the universal and perfect revelation is revealed, no other prophet need possess it. But there must be subordinate prophets, if I might so call them, who, may appear when mankind, including the Muslims themselves, may turn their backs upon that revelation.

Now, that again is God's act. Why is not that institution continued in other religions? It is because their teachings have ceased to be operative. It is only where the revelation is still operative that

God makes arrangements from time to time as mankind might need. Such a prophet appeared in the person of Hazrat Mirza Ghulam Ahmad of Qadian, who lived in the latter part of the nineteenth century and the early part of the twentieth century, and who died in 1908.

Islam is thus a living, a dynamic religion, and ample provision has been made for its reinforcement from age to age, so that we have the word of God uninterrupted, pure in its original form. We have a guarantee that it will remain uncorrupted and pure. We have a guarantee that even when the meaning is lost the text is pure. Supposing the meaning is lost and it has to be discovered and laid bare. God, through revelation, will lay that bare.

(To be Continued)

Beware of Pork

"Year after year for many decades, consumers have been warned not to eat undercooked pork because of the risk of trichinous—a serious and occasionally fatal disease caused by very small parasitic worms called trichinella. Recent cases indicate that trichinosis may also be acquired by what is assumed to be beef, if the beef has been mixed with contaminated pork shreds. Even running the beef through a meat grinder which was previously used for pork but not cleaned thoroughly may be sufficient to infect the ground beef with trichinella. One scrap of infested pork is sufficient to produce the disease.

Trichinous is an insidious disease in several respects. When meat containing the larvae of the parasite *trichinella spiralis* is eaten, the minute round worm reproduces larvae in the intestines, which then invade the blood stream, and settle in the muscles, heart, and even brain. Mild cases have been mistaken for a "cold" or "upset stomach"; more serious cases may disable a patient for weeks, affect heart and brain, and occasionally cause death. Experts estimate that some 23,000,000 Americans harbor the parasite in their muscles after a mild disabling illness.

Trichinosis is especially common on the East Coast, and in the Far west, where raw garbage is fed to the hogs. Even raw pork which bears the "U.S. Government Inspected" stamp may harbor *trichinella spiralis*, through pork products, such as cold cuts.

JESUS IN THE QURAN

by

S. Nasir Ahmad, Switzerland

"The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had passed away before him." (The Holy Quran, V: 76)

The story of Jesus Christ has been related in the Holy Quran, the Muslim Scripture, in great detail. This was so in order to meet the long-felt need for a true picture of a personality who came to the world at a critical time with a revolutionary job. His was a caricatured picture as depicted in the Book of those who claimed to be his followers. Errors had crept into the belief starting right from his birth, through the period of his short ministry in Palestine ending with the event of his crucifixion. It was proper, therefore, that a Book which came to rectify those errors should occupy itself with the entire story, giving the whole truth. We will, as we proceed along this article, quote verses from the Holy Quran which bear on the subject and see where the Holy Word of God confirms the statements contained in the Bible and where it takes the strongest exception to the things said or believed about and attributed to Jesus.

A Question

It might be asked why has the Quran dealt with this subject. The answer is that a Muslim regards Jesus Christ (peace be on him) as a true Prophet of God just as he regards Muhammad (peace be on him) to be one. All the Prophets raised from time to time are to him the Prophets of Islam, and it is thus just appropriate that the very true picture of these Prophets should be presented before the world, particularly those Prophets whose biographies and teachings suffered grievously at the hands of some selfish writers who succeeded in offering a distorted picture of them. Jesus Christ is one of them. And the result is that Christianity, as it is understood today, is not *the* Christianity which was taught by him. We read in one of the sayings of Jesus:

"(The Spirit of Truth) shall glorify me." (John, 16:14)

By glorification of Jesus Christ was meant that it would be the job of the Promised Prophet to exonerate Jesus from all the blames

that were heaped upon him by the Jews and other enemies of his. The Promised Prophet (the Spirit of Truth, who we regard to be Muhammad) had therefore to declare that the birth of Jesus ought not to be made the target of objection, since it demonstrated the Almightyness of God. The teaching attributed to him which also made him highly vulnerable was not *his* teachings, but a concoction of later times. His death, too, provided no ground for vilification, for he did not die an accursed death.

Further, Jesus Christ had foretold the advent of a great Prophet who was to come after him and who had to perfect the teaching which was given by his predecessors—including Jesus. Jesus, being the last of the Israelite Prophets, who in a sense was as well a precursor of Muhammad, was well worth to find a detailed mention in the Holy Quran.

Now let us follow the story of Jesus Christ as told by the Quran. Among about a score of passages which will be quoted in this article the following is the longest:-

"God did choose Adam and Noah and the family of Abraham and the family of Imran above all peoples, — a race, co-related with one another. And God is All-Hearing, All-Knowing. Remember when the woman of Imran said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.' But when she was delivered of it, she said, 'My Lord, I am delivered of a female', — and God knew best what she had brought forth and the male (she was thinking of) was not like the female (she had brought forth) — 'and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.'

"So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, 'O Mary, whence hast thou this?' She replied, 'It is from God'. Surely, God gives to whomsoever He pleases without measure. There and then did Zachariah pray to his Lord, saying, 'My Lord, grant

me from Thyself pure off-spring; surely, Thou art the Hearer of prayer.'

"And the angels called to him as he stood praying in the chamber: 'God gives thee glad tidings of Yahya (John), who shall testify to the truth of a word from God, — noble and chaste and a Prophet, from among the righteous.' He said, 'My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?' He answered, 'Such is the way of God; He does what He pleases.'

"He said, 'My Lord, appoint a token for me.' He replied, 'Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.'

"And (remember) when the angels said, 'O Mary, God has chosen thee and purified thee and chosen thee above the women of all peoples. O Mary, be obedient to thy Lord and prostrate thyself and worship (God alone) with those who worship.'

"This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another. When the angels said, 'O Mary, God gives thee glad tidings of a word from Him: his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness (to God); and he shall speak to the people in the cradle and when of middle age, and he shall be of the righteous.'

"She said, 'My Lord, how shall I have a son, when no man has touched me? He said, "Such is the way of God, He creates what He pleases. When He decrees a thing, He says to it, 'Be' and it is. And He will teach him the Book and the Wisdom and the Torah and the Gospel; and will make him a Messenger to the children of Israel, (to say): 'I come to you with a Sign from your Lord, which is, that I will fashion out for you (a creation) out of clay after the manner of a bird, then I will breath into it (a new spirit) and it will become a

soaring being by the command of God; and I will heal the night-blind and the leprous, and I will quicken the dead, by the command of God; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers. And (I come) fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden to you; and I come to you with a Sign from your Lord; so fear God and obey me. Surely, God is my Lord and your Lord, so worship Him: this is the right path.' "

"And when Jesus perceived their disbelief, he said, 'Who will be my helpers in the cause of God?' The disciples answered, 'We are the helpers of God. We have believed in God. And bear thou witness that we are obedient. Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write us down among those who bear witness.' And they planned and God (also) planned; and God is the best of planners.

"When God said, 'O Jesus, I will cause thee to die (a natural death) and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ. Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers.

"And as for those who believe and do good works, He will pay them their full rewards. And God loves not the wrongdoers.'

"That is what We recite unto thee of the Signs and the wise Reminder. Surely, the case of Jesus with God is like the case of Adam. He created him out of dust, then He said to him, 'Be', and he was." (III:34-60)

We notice how detailed is the description of the family of Jesus Christ to ward off any objections which the uncommon manner of his birth could have given occasion to. The Quran declares that not only

was Jesus himself a pure and righteous man, but his mother, grandmother and other ancestors were likewise God-fearing and righteous people. It also points out, incidentally, that Jesus was sent to the 'Children of Israel' and that his mission was not universal. Indeed the Bible itself makes it clear that the message of Jesus was confined to the Israelites alone. We have:

"These twelve Jesus sent forth, and commanded them, saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel' ". (*Matt.* 10:5,6)

In order to understand the miracles of Jesus as mentioned in the above verses, we have to keep in mind the fact that Jesus was wont to speak in parables as we also read in *Matthew* 13:34,35. The 'creating' of birds would thus mean that Jesus was capable of exercising a revolutionizing influence on all those who came into contact with him, provided, of course, they possessed the power of growth and development in them as is the inherent quality of clay, notwithstanding their humble origin. Worldly people, grovelling in the dust and not capable of seeing beyond their temporal welfare, would be converted into birds equipped with, so to say, spiritual wings, which would enable them to soar high in the regions of spiritual firmament. And this is what actually happened. The ennobling teaching of Jesus had such an impact on the humble and despised fishermen of Galilee that they, like soaring birds, went in all directions, preaching the message of their Master and bearing all sorts of hardships in this way.

As regards healing the blind and the leprous, it is possible that God had given Jesus the power of healing also in the physical sense. But more beautiful interpretation which is immeasurably superior in its imagery and poetic qualities to the one in the physical sense is the possession of the faculty of giving spiritual eyes and ears to those who were devoid of them. The word leprous in the spiritual sense would stand for one with imperfect faith, having patches of diseased skin among healthy ones. The phrase about quickening the dead is also to be taken in the same sense.

Some critics claim to have "discovered" a serious anachronism in the Quran. The Quran has described the mother of Mary as 'woman of Imran', while Mary herself has been elsewhere spoken of as 'sister

of Aaron'. Imran and Aaron were respectively the father and brother of Moses. Curiously enough, Moses had a sister called Miriam. In their ignorance of Arabic idiom and Quranic style, the critics think that the Holy Quran has confused Mary, mother of Jesus, with Mary or Miriam, the sister of Moses. The fact is that the Israelites used to name their children after their deceased Prophets and saints. It should be noted that Mary has been called sister of Aaron and not sister of Moses, the reason being that priesthood was an exclusive prerogative of the descendants of Aaron. In the Semitic languages the words 'father', 'mother', 'sister' and 'brother' are used broadly and do not necessarily imply the blood relationship. Moreover, a number of passages of the Quran can be quoted to show that it speaks of Moses and Jesus as two Prophets separated from each other by many generations.

Mary, Birth of Jesus and His Mission

Now another passage is quoted which speaks of the event of Jesus' birth. It runs:

"And think over the account of Mary in the Book. When she withdrew from her people to a place looking east and screened herself off from them, then We sent Our Spirit to her, and he appeared to her in the form of a perfect man. She said, 'I seek refuge with the Compassionate One from thee: (Leave me alone,) if thou dost fear God.' He replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.' She said, 'How can I have a son when no man has touched me, neither have I been unchaste?' He replied, 'Thus will it be. Says thy Lord, 'It is easy for Me: and *We shall do so* that We may make him a sign unto men, and a mercy from Us, and it is a thing ordained.'

"And she conceived him, and withdrew with him to a far-off place. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, 'O! would that I had lost all consciousness before this and had become a thing utterly forgotten.' Then he called her from beneath her, saying, 'Grieve not. Thy Lord has placed a rivulet below thee; and shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee; so eat and drink and cool

(thine) eye. And if thou seest any man, say, 'I have vowed a fast to the Compassionate; therefore I will not speak this day to any human being.'

"Then she brought him to her people carrying him. They said, 'O Mary, thou hast done a strange thing. O sister of of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!' Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?' He said, 'I am a servant of Allah, He has given me the Book, and made me a Prophet. And He has made me blessed where-soever I may be; and has enjoined upon me prayer and alms-giving so long as I remain alive; and He has made me dutiful toward my mother, and He has not made me haughty or miserable. There was peace on me the day I was born, and (peace there will be on me) the day I shall die, and the day I shall be raised up to life again.'

"Such was Jesus, son of Mary. This is a statement of the truth concerning which they doubt. It does not become Allah to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, 'Be!', and it is." (XIX: 17-36)

"When Jesus came with clear proofs, he said, 'Truly, I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allah and obey me. Verily Allah, He is my Lord and your Lord. So serve Him. This is the right path.' But many parties from among them fell into disagreement. Then woe to the wrong-doers, because of the punishment of a grievous day." (XLIII: 64-66)

See how unequivocally the Qur'an attributes the teaching about the Unity of God to Jesus Christ. In fact the present-day Bible also teems with verses which unmistakably speak of the Oneness of God. True, that the stress on this subject is not to be found in the Bible in the same degree in which the Quran has dealt with it, but then the Quran came to eradicate the evil of polytheism from among all peoples of all ages and its message was not limited by the tint of the skin or the factor of time. Surely, Jesus would not recognize his "followers" who wrongfully proclaim his partnership with the Almighty God, should he come to the world today.

An attempt has been made to include in this treatment all the passages of the Holy Quran where the mention of Jesus Christ has been made. Before taking up the various items it seems proper to quote some verses bearing on the story of Jesus in general: —

"And verily We gave Moses the Book and caused after him Messengers to follow in his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?" (II: 88)

"And We caused Jesus, son of Mary, to follow in their (the Prophets') footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the God-fearing." (V: 47)

"Say ye: 'We believe in God and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to (all other) Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.'" (II: 137)

"Surely, We have sent revelation to thee (Muhammad), as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael, and Isaac and Jacob and his children and Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book." (IV: 164)

"And (We guided) Zachariah and John and Jesus and Elias; each one of them was of the virtuous." (VI: 86)

(To be Continued)

Do not associate any one thing with God, although they kill or burn you; nor affront intentionally your parents, although they should order you to quit your wife, your children, and your property. Never drink wine; for it is the root of all evil; abstain from vice; and when a pestilence shall pervade mankind, and you shall be amongst them, remain with them; and cherish your children. *The Holy Prophet*

BOOK REVIEWS

Pakistan: A Select Biography. A. R. Ghani. Lahore, Pakistan. 1951. Pakistan Association For the Advancement of Science, University Institute of Chemistry. pp. 339. Price Rupees 12/-.

Pakistan is a young and growing nation. It came into existence only in 1947 but since then it has fastly gained an important position in the family of nations. From an insignificant beginning, when the political soothsayers doubted if it could exist for very long, Pakistan has grown up to play a leading role among the Muslim nations. Thus, Pakistan presents a tempting and interesting study for the students and research scholars. Unfortunately there has been scanty bibliography, especially in English, on which any thorough study could be based. What ever bibliography has been available has remained so scattered as to make it very difficult for the students to locate it.

Mr. M. A. Ghani has certainly done a great service by compiling such a comprehensive bibliography of Pakistan in this volume. For the first time one can now gain access to some 9,000 select references covering such subjects about Pakistan as its making, geography and description, its natural resources, its people and economy and its industries, animal husbandry and agriculture.

This bibliography locates and describes books, pamphlets and articles in periodical literature published in English. Mr. Ghani has made use of both official documents and non-official publications. Select references even from unpublished material such as university dissertations and theses have been included.

We are grateful to Mr. Ghani for this commendable and valuable effort and we hope that soon he will be enabled to complete his next promised bibliography on other aspects pertaining to the study of Pakistan.

The Near East and the Great Powers. Edited by Richard N. Frye. Cambridge. Harvard University Press. 1951. 214 pages. Price \$3.50.

Here is another timely book on one of the most complicated problems of our times. *The Near East and the Great Powers* is a compilation of papers read at a conference held at Harvard University during August 1950. The participants included Mr. Ralph Bunche, Chief, Trustees Division of the United Nations, Mr. H.A.R. Gibb, Laudian Professor of Arabic, Mr. Mortimer Graves, Executive Secretary, American Council of Learned Societies, Mr. George McGhee, U.S. Ambassador to Turkey and Mr. Charles Malik, Minister of Lebanon to the United States.

Since the World War, the Near East has remained a troubled area. The relations of the West and the Arab countries have continued to deteriorate rapidly while the fact cannot be denied that both the West and the Near East countries need help and cooperation of each other. Unfortunately great blunders have been committed in handling the ticklish questions of this strategic area. Carving of a Jewish state at the expense of some one million Arab refugees has produced such a cancer in the body of the Middle East that is not easy to heal. Since then the Oil question in Iran and Suez Canal issue in Egypt have produced only more hatred of the West. The West does not seem to fully realize that the days of colonialism have really gone. While France stubbornly refuses to recognize the aspirations of self determination of the people in her North African colonies, the United States seems to prefer an attitude of complacency as a wise policy. These questions have made the situation more complex and have only intensified the resentment of the West among these people.

All these facts point to the need of a real understanding on both sides. And, the present volume is certainly a step to the right direction. The people who are in closer touch with this area have discussed such subjects as the place of Near East in the World politics, its economy and needed economic development, its Oil and Labor questions and the Palestine problem. Any books presented with such sincerity and sympathy as this will undoubtedly help bring the badly needed harmony between the West and the Near East.

Near Eastern Culture and Society: A Symposium on the Meeting of East and West. Edited by T. Cuyler Young. Princeton, New Jersey. Princeton University Press. 1951. 250 pages. Price \$4.00.

Reflecting back on the past 1200 years one finds that the impact of Islam over Europe has truly been astounding. Yet no other religion has so badly been represented as Islam in the West. As Professor Young, editor of this volume, tells us, with Muhammad and the emergence of Islam the religion and the civilization of the Muslims were taken east to the borders of China and west across the Pyrenees. "In the Golden Age of Islam under the 'Abbāsids", says Professor Young, "the Muslims laid under tribute their heritage of Greek, Persian, and Hindu civilizations and themselves created a dynamic culture that dominated the Middle Ages positively and influenced more backward Europe, which was engaged in the slow process of civilizing the barbarian hordes that had brought the downfall of classical Rome."

Dr. Calverley of the Hartford Seminary Foundation, one of the contributors to this valuable volume, traces the origin of this misrepresentation of Islam from the periods of Crusades. He states that the Crusades were fought with the object "to conquer lands ruled by Muslims and to establish Christian rulers in their place."

To secure support for such political and military objectives, "nothing too harsh or too false could be said to excite hostility against the Muslims" says Dr. Calverley. In his opinion, "The centuries of the Crusades are the most shameful and the most disastrous in the history of Christianity". And "The half of a millennium that has since elapsed has not removed the distrust that the Crusades left behind in the Orient".

This was the beginning of the unfortunate era in which every thing heinous was attributed to Islam and every kind of ignominious and debasing accusations were hurled at the Holy Prophet Muhammad. As Dr. Calverley says:

"The false information poured out for several centuries to all people of Europe who supplied the men and the means for the Crusades, and the false reports brought back by those who returned from the wars filled the West with popular misinformation about Islam that Western mass education has not yet been able to remove."

Dr. Calverley refers to "the early vernacular literatures of Europe from Italy to England to find innumerable instances of inaccurate statements about Muslim beliefs and customs in general and about Muhammad in particular. But the situation has not changed since then to any appreciable extent. Dr. Calverley feels that, "Muslims may still justly object to statements repeated made in our daily newspapers and monthly magazines, our church weeklies and even our missionary addresses, our stories and novels and even our textbooks."

This is the "heritage in the West of the Crusades" against which a tremendous job needs to be done to undo the wrong incurred through the centuries. The present volume is a sincere and valuable approach to the problem. *Near Eastern Culture and Society* is the result of a three-day conference held at Princeton in which professors, diplomats, educators and scholars participated. These papers primarily deal with the contemporary scene of the relationship of the Near East and the West as they focus upon the Near Eastern society and culture. The book is divided into two parts. The first half summarizes and evaluates the past progress and present prospect of Islamic studies in Europe and America, and the second half discusses the current problems in this relationship.

We share the hopes of Dr. Philip K. Hitti, who has written a foreword to this volume, that this book will contribute to the achievement of "a relationship of mutual understanding and respect between the West and the Near East".

Book Review Editor

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Editor: Khalil Ahmad Nasir

THE AHMADIYYA MOVEMENT IN ISLAM
2141 Leroy Place, N. W.,
Washington 8, D. C.